

Executive Committee--James Mott, Margaret Jones, Wm. C. Betts, Mahlon B. Linton, Lydia White, Thomas S. Cavender, J. Miller McKim, George D.

Jones, Sarah H. Palmer, Daniel L. Miller, Jr., Lucretia Mott, Harriet Schneider.

At the evening session, the following resolution was discussed:

Resolved, That we deem abstinence from slave labor produce, as an indispensable ingredient of consistent abolitionism.

C. C. Burleigh was the principal speaker, and he ably and eloquently sustained the position there laid down.

A Committee on publication was appointed, and on its behalf I furnish you with this abstract of our proceedings. BEN. S. JONES.

From the Vermont Chronicle.

Personal Liberty.

The Act for the protection of personal liberty, passed at the late session of our legislature, is one that excites as general an interest as any, and we therefore hasten to lay it before our readers. It places us, we believe, in substantially the same position that Massachusetts has taken.

No. 15. AN ACT, for the protection of personal liberty.

It is hereby enacted by the General Assembly of the State of Vermont, as follows:

SEC. 1. No court of record in this State, nor any judge thereof, no justice of the peace, nor other magistrate, acting under the authority of this State, shall hereafter take cognizance of, or grant any certificate, warrant, or other process, in any case arising under section three of an act of Congress, passed February twelfth, seventeen hundred and ninety-three, entitled 'an act respecting fugitives from justice, and persons escaping from the service of their masters,' to any person claiming any other person as a fugitive slave in this State.

SEC. 2. No sheriff, deputy sheriff, high bailiff, constable, jailor, or other officer or citizen of this State shall, hereafter, seize, arrest, or detain, or aid in the seizure, arrest, or detention, or imprisonment in any jail or other building, belonging to this State, or to any county, town, city, or person therein, of any person for the reason that he is or may be claimed as a fugitive slave.

SEC. 3. No sheriff, deputy sheriff, high bailiff, constable, or other officer or citizen of this State, shall transport, or remove, or aid, or assist in the transportation or removal of any fugitive slave, or any person claimed as such, from any place in this State to any other place within or without the same.

SEC. 4. If any such judge, justice of the peace, magistrate, officer or citizen, shall offend against the two preceding sections, he shall, in addition to the penalty provided in the said act, be liable to the penalties provided in section five of this act.

SEC. 5. Any judge of any court of record in this State, any justice of the peace, or other magistrate, any sheriff, deputy sheriff, high bailiff, constable, or jailor, or any citizen of this State, who shall offend against the provisions of this act, by acting directly or indirectly under the provisions of section three of the act of Congress aforesaid, shall forfeit a sum not exceeding one thousand dollars, to the use of the State, to be recovered upon information.

prison or indictment, or be imprisoned in the State prison not exceeding five years.

Provided, That this shall not be construed to extend to any citizen of this State acting as a judge of the circuit or district court of the United States, or as marshal or deputy marshal of the district of Vermont, or to any person acting under the command or authority of said courts or marshal.

Sec. 6. An act entitled "an act to extend the right of trial by jury," approved Oct. 29th, 1846, is repealed.

Sec. 7. This act shall take effect from its passage, Approved Nov. 1, 1843.

From the British and Foreign A. S. Reporter.

John Quincy Adams.

In our last number, we referred to a recent letter of John Quincy Adams, in which that statesman has denounced American slavery in an eloquent and powerful strain. That admirable document will be found in our present number, and though the space it occupies is somewhat larger than we usually devote to a single article, we are free to confess, that in the present case we had no heart to attempt the ungracious work of curtailing it. We are, in addition to the venerable statesman, the high-souled philanthropist, who ranks so high among the friends of freedom and of man, to withhold any part of a testimony which, taken as a whole, is so able, so earnest, and we will add, so eloquent. We say, advisedly, taken as a whole, for profound as is our respect for the opinions of a man who has earned a name for American legislation by his long and arduous cooperation in the cause of human freedom, there are one or two points, incidentally introduced, to which, as the advocates of the use of means, 'moral, religious, and pacific' in their character, we should feel bound to demur. We need scarcely say, that we refer more particularly to the reference approvingly made to the *means* by which, in the case of the slave, we are to be content with

Now we refrain from expressing our conviction, that the venerable ex-President has, with the purest intentions, attributed to us, as a nation, motives which we did not feel in our recent invasion of the Chinese empire. However much we may be ultimately educed from an invasion which, though short-lived, has cost England millions of her money, and China torrents of her blood—and that good may be thus educed by the merciful providence of God, we are bound to believe we cannot have a God, that so high an authority should represent us as 'bursting open the everlasting gates, and overleaping the walls of China, to introduce into that benighted empire, in one concentrated sunbeam, the light of civil and christian liberty.' It may appear not very serious to the student of the scriptures, that

respect for the honored writer, and, we may add, for our own deeply cherished convictions, renders it proper to express our candid opinion. As an argument against slavery—a denunciation of its evils and its wrongs—a call to solemn consideration, and to energetic and systematic action, the address is every thing we could desire from the population in America, where the honored name of John Quincy Adams stands deservedly high in Time's proud heraldry, must do good. Indeed, symptoms are pressing on every hand, which lead us to conclude that the cause of human rights is advancing with rapid strides in the transatlantic States; and that at no distant day, America, redeemed from the pollution imparted from the pollutions connected with her slavery, shall hold an honorable place in the family of righteous nations.

From the Paris Correspondent of the Boston Atlas.

General Boyer, the ex-President of Hayti, with his mother, nephew and children, are at the hotel Victoria. His wife died on the passage here, and he has secluded himself since his arrival, although the most marked and flattering attentions have been paid him, by those of the Government of France. All of them have called on him in person, and one of the objects of the mission now fitting out to Hayti, is to endeavor to procure him a pension. As he is almost jet black, this seems rather strange to an American, but color makes no difference here. The first French dramatist, Alexander Dumas, is a full-blooded mulatto, yet he has received a pension, and wears some half dozen decorations—and at the law and medical lectures the orators are aversions to a meeting at the Marlboro' Chapel, much to the dissatisfaction of the students from our Southern States.

we would exhort them to the still higher and
maginiosun determination, never to stoil
cond blow, nor the third, nor any blow, in any
ble event; but to maintain inviolably the
peace, which shall surely conquer their
and give them the great reents they are
their beloved country.

H. Whittam, Daniel O'Connell, is a speech delivered in the General Anti-Slavery Convention held in London, in 1840, declared him to be no American as a fellow-member of the American Anti-Slavery Society, except those belonging to the American Anti-Slavery Society, and American abolitionists "nobilitated all our race," adding, "if I hail them all as my brothers, I regard me as a brother—of the highest station in the world, but I do not regard him as a brother with the American abolitionists, 'they are deeply perjured, and are deserving every encouragement which we can possibly give.' I would that I had the courage to express my character rightly; but my tongue falters, and my words are false, while I attempt to describe their character as the true friends of humanity. There is no doubt from the anti-slavery societies of America, and I would have his name, say, for example, written in the history of immortality: a human being cannot be more glorious position than to take up arms to fight under such circumstances."

And, whereas, in the Address sent over by Irishmen in this country, signed by these persons of Freedom and Temperance, Daniel O'Connell and Father Mathew, and seventy thousand others in Ireland, it is declared that "slavery is a great evil, it must be against it" that "all who are men and women are equal," and that "all men are created free"—that Irishmen ought to join with the abolitionists everywhere, and cling to them as the only consistent advocates of liberty.

And, whereas, in the meeting and eloquent address from the National Reform Association, which has been read in the Old Castle of London, during the evening, the Irish residents in this country are called on never to cease their efforts, until the crimes which Lord Morpeth has accused them, of being the worst enemies of the men of color, shall be banished forever—therefore,

Resolved, That as no Americans merely, but abolitionists,—those whose country is the world, and whose countrymen are all mankind,—we would address ourselves to the Irish people of these United States, and call on them, not as Irishmen, but as brethren of the one great family of man, to give us the same hearty and the heart-venting sympathy, that we have been giving to the cause of the oppressed.

12. Whereas, the Irish newspapers in the United States have refused to lay before their readers the Address of the Repeal Association, and the Address signed by the Irish Liberator and Father Keane and seventy thousand others on the other side of the Atlantic; Have therefore resolved to publish the same in full, as they are entitled to know the grounds upon which the Repeal Association has been suppressed, and the influence exerted to prevent its being published, and also the reasons assigned for the suppression of the same.

Resolved, That the journals allotted to any public

13. Resolved, That all human beings ought to be

come abolitionists—all slavery, whether at home or abroad, ought to be immediately abolished, and the working-classes throughout the world ought to be emancipated from the power of aristocracy and the chains of monopoly—and every man ought to be recognized and treated as a man and a brother, no matter what may be the climate from which he hails, or the complexion which God has given him.

WENDELL PHILLIPS then made a most eloquent speech, which was loudly cheered in all quarters. He read an extract from the Bull of Pope Gregory against slavery, and proposed three cheers for his bolton, which were enthusiastically given.

J. CAMPBELL, (an Irishman and a member of the Boston Bazaar Association) supported the motion.

tions, and spoke with great severity of the conduct of those slaveholders and pro-slavery men, who pretended to be the friends of Irish Repeal, but were doing all in their power to seduce the Irish people

J. C. TUCKER, a Vice-President of the Boston Repeal Association, rose in the gallery, and replied to the previous speakers. He contended that O'Connell was not rightly informed of the state of the anti-slavery question here. He was followed by

MR. O'BRIEN, another member of the Boston Repeal Association, who said, though he was born in Ireland, he was an American citizen, and considered

it his duty to support American institutions; and he regarded it as an insult when the people of his native country made these appeals to him as an Irishman."

o'clock, when Mr. Garrison proposed that taken
on the passage of the ninth resolution be taken
separately. The resolution was then adopted by ac-
cimation. The remainder of the resolutions were then
passed by a strong vote.

On motion of W. L. Garrison, it was
Resolved, That the proceedings of the meeting
signed by its officers, be transmitted to the Dele-
gates of the A. A. C. C. and to the A. A. C. C.

Two thousand copies of the Address of the Disfranchisement Committee were gratuitously distributed to the audience; and, at twenty minutes before 11 o'clock, the meeting was dissolved.

WM. LLOYD GARRISON, President.

FRANCIS JACKSON,
JOSEPH SOUTHWICK,
ABUS FARNSWORTH,
H. I. BOWDITCH,

} Vice-Presidents.

OLIVER JOHNSON,
CORNELIUS BRANMALL,

} Secretaries.

[Reported for this Liberator]

at the Faneuil Hall Meeting

After the transaction of some preliminary business, Mr. Garrison took the platform with Mr. O'Connor's Reply to the Cincinnati Repeal Association in his hand, but, before reading it to the audience, made the following prefatory remarks:

We have assembled for no party purpose, no national object, no geographical advantage, no merely regional consideration; but to break the fetters of slavery.

It is to apply the test to ourselves—to ascertain how many of us are on the side of the oppressed, and how many are disposed to uphold the power of the oppressor. For, though this is the sixty-eight year of American independence, and this the boasted land of the Jews independence, and this the convulsed land of Russia, and we are convened in Palestine,

free and the brave, and we are not alone. I said Mr. J. H. Hall, it yet remains to be seen who we are; for we are not Israel, who are of Israel. May there none be found here to-night, arrayed against the sacred cause of freedom!

It is Ireland—struggling, oppressed, triumphant, free land—that is to speak to us to-night, (cheers) through the voice of the great scientific voice of the age.

her Repeal Association, and by the major-
her peerless champion, Daniel O'Connell. (Chorus)

They told America bestowed a noble boon on the three kingdoms, when she sent them the Temperance Reformation! If it be so—if Father Mathew owes light and motive to America, then, with measureless down and overflowing, has the debt been repaid. If we have helped in striking down the wine-cup—they have retorted, by striking off the chain (Cheers).

Sir, what a contemptible figure does a pro-slavery Irishman present! He comes from a land weighed down with the iron yoke of oppression—he sooner landing on our soil does he stand erect, gather the means of comfortable competency, and grasp the ballot-box than he uses all to rivet the chain from which he has just freed his own neck. He stands stretching one hand over the water to help his blood-brother rise and be a citizen, and with the other, crowds down the unhappy negro, who only asks to be a man! Sir, we know many such have been made the tools of party. And now, in righteous retribution, a party is growing into notice in New-York, the 'Native Americans,' driving the very brothers of these men, yet to arrive upon our shores, from the privilege of the ballot-box. If it succeeds, they may mainly thank themselves for the result.

I was struck to-day, in this morning's paper, with a fulsome eulogy on Robert Tyler. The Times thus describes him: 'With a heart keenly alive to the beauties of nature and the wonders of that mighty universe which spreads itself out unheeded by the cloud he has a heart that bleeds in sympathy at the wrongs inflicted by the hand of power, and responds to the lightest tone of human suffering, whether of national or individual—whether breathed cold beside him, or uttered aloud in the vast world of pain, and tyranny and oppression across the seas. What Irishman can ever forget, &c., &c., and then follows an appeal to Irishmen, for gratitude to this slaveholding Repealer. 'Breathed cold beside him'—does that mean in the District of Columbia? I wonder whether, in this case, liberty begins at home. Or do you suppose, Sir, the groans of 9,000,000 of Irishmen from across the water have drowned the still small voice of some score of bondmen on his father's plantation? (Applause.)

Sir, I do not believe that the actors in the Repeal movement here can cheat the honest hearts of the Irishmen much longer. He really loves liberty—he really hates a tyrant—and has sense enough to know on when he sees him. Curran tells us his heart is warm—there's not cold enough in his climate to chill his pulses. (Cheers.) Curran says he is hospitable—and will he close his door to the fugitive, travelling by starlight, who asks a shelter and a morsel in the name of a common humanity? Not to redeem a thousand Erins! Sir, St. Patrick, they tell us, was a fugitive slave. The Latimers of every succeeding year may claim, at least of Irishmen, assistance in his name.

What a farce, Sir! A slaveholding Repealer! On one side the ocean, behold O'Connell! He has thrown down the shillelagh, and the sword, too; and with both hands extended, he stands ready to grasp the sinking brother, no matter what his sect or his complexion, and raise him to the platform of equal rights—a common humanity. (Cheers.) And here calling himself by the same name, aspiring to aid in his great cause, stands one whose mouth prates of 'peaceful revolution,' and nothing but 'moral force,' while his right hand flourishes the slave-whip, and his foot rests on the neck of his fellow. (Applause.)

Prejudice against the negro! A genuine Irishman has none. When you hear him talk of it, he sure some Yankee taught him; and, after all, he repeats the lesson but awkwardly. He has no *Asari* for it. Prejudice against color? Why, who was it exclaimed, 'May some black O'Connell soon arise in America and redeem another race from bondage?' Would it heaven he might, say I. (Immense cheering.)

I am not speaking only to Irishmen. I rejoice in O'Connell as a man. Think, Sir, while government was striving to get him wound in its coils, (toils, he will break through them) when he did before like a lion through the spider's web—(cheers)—while he stood with the fate of 9,000,000 of men in one hand—when, then, his heart was Irish—big enough for the world—and he stretched that omnipotent other hand across the water, and struck a blow which rings on every link of Carolina's chain, and makes the sighing bondman leap up, confident that he, too, will soon be free. (Immense cheers.)

It enlarges our idea of manhood. It gives us a noble faith in our nature. I stand not here to flatter him, even if our words were ever likely to reach his ear. But we do thank him, that when we stood alone, a feeble band, struggling against fearful odds, and looking upward to God for strength, hardly dared to glance around for very loneliness—we do thank him that then, of a sudden, these sixty thousand (touching the famous Irish Address of 1841) rallied at our side, and we were strong in the warm hearts of veterans in Freedom's struggle. (Long continued cheers.) Yes, when the battle raged loud and long—when fallen friends hovered near to betray—when the air was dark with the darts of enemies—over the field of blood and confused struggle, beautiful 'like a trumpet with a silver sound,' rung out the tone of O'Connell's summons, bidding Ireland on this side the water rally, in Erin, for the cause of God and human rights. (Aplause.)

MR. TUCKER, Vice-President of the Ropal Association, made some remarks. He began by saying it was an Irishman and a Repealer. He was aware of the effort to induce Irishmen to come out on the question—but there was a difference between being foe to slavery and an open abolitionist. He denied the truth of Lord Morpeth's account of the Irish O'Connell might believe it, but he did not. He was an American. Neither O'Connell nor the Pope should control him. He respected them, but he should judge for himself. Much had been said about the Pope. He was the head of his religion; but if he or O'Connell undertook to control his vote, it would be in vain. The Repealers would not be driven by any party, for anything.

He was repeatedly cheered.

MR. O'BRIEN followed. He said he agreed mainly with his friend Tucker—was an anti-slavery man, and wished all others to be so, but must sustain American institutions—said it was an insult under these circumstances and bulls to them. They were not slaves. All Irishmen loved freedom, and would be free. He urged the Repealers to be true to themselves and the cause.

He was enthusiastically applauded.

MR. PHILLIPS replied.

MR. CHAIRMAN—Is it Mr. Tucker's habit to have opinions, and on great questions of liberty too, which he dares not divulge? An open abolitionist! In America, we dare speak what we think. If I am a Repealer, I will be an open repealer. I have no principles on these subjects, which I would conceal, in order to advance others. (Applause.) That may be a Irish way of loving liberty—but it is not in fashion here—at least with honest men.

Sir, I did not quote the Pope or O'Connell, as Irish slaves, or Catholic bigots. It is not worth my while to labor with slavish hearts. There is no room for them in this Hall. (Cheers.) But it is an idea of freedom, indeed, to be free from logic—independent of argument!—(Cheers.) I quoted the opinions and arguments of able, sound-hearted men, to influence your minds in the path of duty. When the Pope says a good thing, he shall be praised for it, though he be, ay, and in Faneuil Hall, too. (Aplause.) And as for O'Connell, when he utters a stirring thought, my heart will leap up at it, without stopping to think whether he is an Irishman or not. (Loud cheering.) Sir, my friend O'Brien says, he is an American, and has nothing to do with O'Connell. Indeed, Sir! and yet he tells us that his heart aches for his brothers and sisters in Erin. Well, if he is an American in this sense, why should his heart stir for Erin more than mine? On that supposition of being so exclusively American, the slave of the Carolina is as

order to vote on the feelings of the assembly, respecting the Repeal movement in Ireland, Mr. Garrison moved that the ninth resolution of the series be first put to vote, and it was adopted by acclamation.

Daniel O'Connell's Anti-Slavery Reply—Meeting in Faneuil Hall.

Agreeably to public notice, a meeting was held in Faneuil Hall, on Saturday evening last, to listen to the reading of the masterly Reply of Daniel O'Connell, in behalf of the Repealers of Ireland, to the letter of the Cincinnati Repeal Association, on the subject of American slavery. The official proceedings of the meeting are embodied in other columns. An evening selected for holding the meeting was most unfavorable one that could have been chosen; it was always the busiest one in the week. The immense hall was about two-thirds filled on the floor with a number in the galleries, chiefly ladies. They were disappointed as to the number of our anti-slavery friends in attendance; but it was gratifying to see so many of our Irish fellow-citizens present, whose special benefit the meeting was held.

The Reply was listened to with respectful attention, and occasionally elicited bursts of applause, so far as we could judge, did not proceed to any extent from the Irish portion of the audience; but in the course of the evening, gave melancholy evidence that their love of liberty was not based on principle, but was strictly a selfish affair. Wendell Phillips made an eloquent appeal to them; and the remark of Prof. Walker and James N. Buffum evinced a profound interest in their welfare. But it was apparent throughout the whole proceedings, that they were not in a state of mind heartily to respond to the noble sentiments of O'Connell and the People of the land, in favor of the abolitionists, and against the slave system; that they liked the company of our social masters and soul-traders better than they did that of the friends of universal emancipation; and that they were wholly engrossed with their one idea of 'Repeal' and ignorantly deluded by the notion that the abolitionists had some sinister object in view. They seem not able to comprehend how the warmest patriots for the oppressed of Ireland was compatible with sympathy for the oppressed of all other climes, especially for three millions of manacled slaves in the States. They have yet to learn this vital truth, this plain position, that no man truly loves Ireland, who does not also love all the world beside; and that he tyrant at heart, who will consent to the enslavement of any human being.

But a single person, claiming to be an Irishman, a Repealer, took the platform in support of the slavery movement; and that was our young friend Campbell, who spoke in generous and manly tones, and whom Daniel O'Connell would be proud to recognize for his steadfast adherence to the cause of human rights, under the strongest circumstances. Like Abdul, he is 'among the faithless, faithless.' Though forsaken, in this instance, by the great mass of his expatriated countrymen, he is ashamed to avow himself an abolitionist, nor dare he denounce Southern tyranny as well as British injustice. Up to this hour, we believe, no other Irishman has ventured publicly to identify himself, in Boston, with the cause of the slave, or to give his concurrence to any of the numerous anti-slavery measures that have been held in this city. The more shame to them, the more honor to himself.

Alluding to John Tyler and Richard M. Johnson, Mr. Campbell expressed his disgust at their pretensions for Ireland, while they were holding a considerable number of their own countrymen in the chains of slavery; and he appealed to such countrymen as were present in the hall, who, as such enslavers of their race, such merciless doers of the negro, could possibly be the genuine friends of Ireland? 'Yes! yes! yes!' was the base and responsive in various parts of the hall? Shrouded with horror, and burning with indignation, at the development of the human heart, we (as chairman of the meeting) called upon any one of those who answered in the affirmative to take the platform to vindicate his extraordinary theory. If he could not attempt to perform the impossible task.

Mr. Tucker, (one of the pseudo Irishmen, O'Connell scourges in his withering reply,)—a President, we learn, of the Repeal Association in this city,—rose in the gallery, and, in the spirit of unbridled demagoguism, made some *ad captivum* remarks, with the very apparent design to throw doubt on a false issue, and to strengthen the hands of American oppressors. He argued that it was no proof that we were an enemy of liberty, because he was not an abolitionist; but he never made a greater mistake in his life. Who but the abolitionists are recognized as the shareholders—or by the slaves themselves—determined foes of slavery? He affected to be independent of the Pope and of Daniel O'Connell, though a Catholic, and intimated that whenever attempted to interfere in any way with American affairs, they must look out for themselves. He feigned respect for both, but it was evident because they were using their potent influence to hasten the termination of slavery and the slave throughout the world. He spoke sneeringly of cheers that had been given for the Pope as an abolitionist in Faneuil Hall. The Pope had spoken said, on the subject of slavery; but he (Mr. T.) an American citizen, and he must decide for him. But what his decision was—whether the Pope was right or wrong in the matter—whether, as an American citizen, he was for the immediate emancipation of his enslaved countrymen, or for the continuance of the slave system—he did not inform the meeting. His political cunning and non-committalism, he seems to have studied at the feet of Van Buren. He seemed Whigs, the Democrats, and the Abolitionists, endeavoring to identify the Repeal movement with their several schemes, but they would all be lost. His remarks were loudly applauded.

He was followed by Mr. O'Brien, who 'tore very passions to tatters' in the whirlwind of his declamation. He clearly proved that, in eloquence as well as in other matters, 'there is but a single step from the sublime to the ridiculous.' He began by remarking that he did not know what to say, and an entire speech proved him to be a man of veracity that particular. He professed to rejoice in every to spread liberty throughout the world, but to avow himself an abolitionist. He, too, like Mr. T., was so much of an American—for the occasion—took it as an insult that Mr. O'Connell and the leaders of Ireland had dared to address him as an Irishman! But they had appealed to him, and others, to unite with the abolitionists in putting an end to American slavery—and was that a legitimate subject? was that an Irish matter? How ridiculous, was his declamation about being an American, though his residence in this country shielded him all responsibility in regard to the existence of slavery on our soil! All his flourishes about meeting prebishops and priests, Daniel O'Connell and all, and denouncing those, should they attempt to interfere with American institutions, were equally absurd and unnecessary. His dishonesty in attempting to make question at issue that of Irish Repeal, and of American slavery, was highly censurable. For such assurance, he appealed to the Irish citizens who were present, and inquired, 'Is there one among who has changed his mind at all in regard to Repeal in consequence of any thing that has yet been said in this meeting?' As if any thing had been said or posed hostile to Repeal! He knew that all the speakers had warmly avowed themselves to be with land, in her sublime conflict with British tyranny, that one of the resolutions presented for adoption doctored the Irish struggle, in behalf of the abolition of the United States. How paltry and enfeebling his behaviour, under such circumstances!

Wendell Phillips made a sensible and coherent

some arbitrary remarks.

The resolutions were all adopted without opposition, and in a very emphatic manner, and the meeting adjourned a few minutes before 11 o'clock.

The famous Address, signed by Mr. O'Connell, Father Mathew, and seventy thousand others in Ireland, which was sent over to this country in 1841 calling upon the whole body of Irishmen to join with the abolitionists for the extinction of negro slavery, was again unrolled in Faneuil Hall, and referred to with great effect by several of the speakers.

Mr. O'Connell and his enlightened associates wish to learn, that the abolitionists of Boston have received their Reply to the Pro-Slavery Resolutions of Cincinnati with feelings of admiration and gratitude, and manifested their high appreciation of it by promptly calling a public meeting of all classes of citizens on the time-honored *Cradle of Liberty*, before whom it was read, and afterward freely distributed in a printed form. It is but simple justice to add, that there was a considerable number of Irishmen present, whose hearts were ardently imbued with the right spirit, and whose actions would unquestionably correspond with their convictions, were it not for the influence of certain pro-slavery ecclesiastics and political demagogues upon their minds. Though it is undeniably true, that the great body of the Irish in this country are enlisted under the black flag of slavery, it is equally true that they are the victims of ignorance and destitution, and probably imagine that they are the consistent friends of liberty. It is very true that an opportunity is presented to abolitionists to address them, or to scatter among them anti-slavery publications. But it cannot be that the Irish Liberator—that Theobald Mathew—that the voice of Ireland, will fail to inspire them with a hatred of slavery, and a determination to combine for the deliverance of all who are pining in servitude on the soil of America!

MR. O'CONNELL'S ADDRESS. This great Address was read at Cornhill, in quantities for distribution, at \$1 00 per hundred. Friends of the cause in this country send in your orders immediately. They should be scattered, thick as autumnal leaves, in every town and village. The people will read them; you will send them to their doors. We have had document for a long time so well adapted to produce a wholesome agitation. Strike while the iron is hot.

CROWDED OUT. Various articles, intended for the inside, are unavoidably crowded out to make room for the proceedings of the great Faneuil Hall meeting.

Another characteristic article from the Boston *Post* may be found in its proper department—the *Refugee* of Oppression. The name of that paper ought to be *The Pirate*. It was against prostrate humanity.

In the same department of infamy is a scurrilous and unprincipled article, from the *Emancipator*, respecting the unjustifiable transfer of that paper.

NOTICES.

THE LIBERTY BELL.

The 'friends of Freedom,' who have promised to write for the Liberty Bell, are informed that the press waits. Be prompt!

THE WEYMOUTH ANTI-SLAVERY FAIR.

in aid of the Mass. A. S. Society.

Will be held on **TUESDAY, DECEMBER 6th**, the Reading-Room under the Universalist church.

MARY WESTON, } Committee.
SARAH H. COWING, }

Weymouth, Nov. 21st, 1843.

NOTICE.

Thomas Cole, Atkinson-street, has been appointed agent for the Mystery, a paper edited by G. R. I. Stanley, and published at Pittsburgh, Pa.

Wm. C. Nell, 25, Cornhill, will receive subscriptions for the Weekly Elevator, of Philadelphia, and the Northern Star, of Albany.

ADELPHI UNION LIBRARY ASSOCIATION.

The first lecture on Natural Philosophy of the present course, will be delivered on Tuesday evening November 29th, subject—*The Air*. To be illustrated by a series of experiments. Lecture to commence at 7 o'clock.

The members of the elocution class, and all holders of tickets desirous of joining it, are requested to meet punctually at 7 o'clock.

CHAS. A. BATTISTE, Secy.

The Tenth Anniversary of the Formation of the American A. S. Society.

On the fourth of December, 1833, the American Anti-Slavery Society was formed by delegates from States, assembled at Philadelphia. At the last meeting of the Society, held at New-York, May 9th was

Resolved, That a special meeting of the American Anti-Slavery Society be held in the city of Philadelphia, on the 4th of December next, being the tenth anniversary of its formation; and that the Executive Committee, and the members generally, be urged to use all necessary measures to procure a numerous and enthusiastic gathering of the abolitionists of the whole country, to celebrate the completion of the first decade of the national association.

The state of the cause, and the efforts of this society, are such as to require this meeting, independently of the exalted feelings, the happy associations and moral advantages connected with it. There never was a time when abolitionists, who still stand upon the platform erected on the occasion which is now proposed to celebrate, were doing so little, in proportion to the demand of the public mind, as at present. Moreover, a question is now stirred, apparently desperate earnest, by the slaveholders, which pressed, will involve the crisis in the fate of American slavery. That crisis is very likely to come for our next ordinary meeting.

The Executive Committee of the American Anti-Slavery Society do, therefore, in pursuance of above resolution, issue this call to all members and auxiliaries of this Society, and to all friends of genuine freedom who are disposed to co-operate upon principles of our Constitution, to meet at the city of Philadelphia, on *Monday, the fourth day of December next, at 10 o'clock in the forenoon*, at such place may be hereafter designated.

By order of the Executive Committee,
JAMES S. GIBBONS, Chairman.

To the Members and Friends of the American Anti-Slavery Society.

The Executive Committee of the Eastern Pennsylvania Anti-Slavery Society would announce, that they have made all the arrangements deemed necessary on their part for the great Decennial meeting to be held on the 4th of December: and that they are expecting a large attendance, both from their own land and from other States, and a particularly interesting and important meeting. They would assure, if possible, the call of the National Committee, by an especial invitation to our friends all over the land, with the assurance that the hospitality of Philadelphia abolitionists, to the full extent of their ability, will be most cordially extended to them. It is confidently expected that full delegations of our best and most prominent friends in the East will be in attendance, which expectations must by no means be disappointed.

The place of holding the meeting will be the Cornhill-street Universalist Church; and the hour, 10 o'clock in the morning. Persons coming to the Convention, and more particularly strangers from a distance, are requested to report themselves immediately on their arrival, at the Anti-Slavery Office, No. 10 North Fifth-street.

J. M. McKIM,
In behalf of the Committee.

Philadelphia, Nov. 12, 1843.

Western New-York Meetings.

The annual meeting of the New-York (Western) State Anti-Slavery Society, auxiliary to the AMERICAN A. S. SOCIETY, will be held at ROCHESTER, on the 12th and 13th of DECEMBER. Meetings of an interest corresponding to the great importance of the moment to the success of the anti-slavery cause, are anticipated. It is hoped that Messrs. Hutchinson will be present.

□ The Standard and Herald of Freedom are requested to copy.

J. C. HATHAWAY, Cor. Sec.

